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Life and Immortality.

By ELIAS SMITH.

SERMON.

JOHN, XII. 31. 32 *Now is the Judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw* ALL MEN *unto me.*

IN these two verses, are three things of great importance to all men.

I. *What is meant by the* JUDGMENT *of this world.*

II. *What we are to understand by casting out the prince of this world.*

III. *How Christ, by being lifted up from the earth, will draw all men unto him.*

1. *We inquire what is meant by "the* JUDGMENT *of this world."*

Before we give a particular description of the *Judgment* of this world, it is necessary to notice the cause of these things being mentioned, at that time. In verse 20, of this chapter, we are told, that there were certain *Greeks* among them that came to Jerusalem to worship, who desired to see Jesus. This was mentioned to him by Andrew and Philip. This intelligence gave great joy to our Lord, and led him to de-

clare the following; (ver. 25, 26,) "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

By this he meant, that while he lived, he was KING of the Jews only; as that nation, according to Balaam's prophecy should dwell alone, and not be reckoned among the nations. He also declared by this similitude of the corn of wheat, that the consequences of his death to the Gentiles should be glorious; as he knew that after his resurrection, the gentiles would trust in him as their king and saviour. Those Greeks who enquired for him, were an earnest of all other gentiles. With all these glorious things in view, he was led to say, "Now is the judgment of this world." &c.

By the JUDGMENT of this world, is meant the *decision* of it, or what God has determined, as to the eternal state of all men. The Latin word for JUDGMENT is *judicium*, a legal decision of a disputed matter. The Greek word is *krisis*, so. and in no other way. That the word JUDGMENT means the decision of a king, in a disputed matter, is plain from 1 Kings, iii. 28. "And all Israel heard of the *judgment* which the king had judged, and they feared the king; for they saw that the wisdom of God was in him to do *judgment*." In this place it is certain that the word *judgment*, means the decision of Solomon when the two women contended for the living child; as both claimed the child, as the mother of it.

Paul tells us that God is the judge of ALL; he has decided what shall be the final, and eternal state of all men. Heb. xii. 23. "And to God the Judge of ALL." This JUDGMENT, or decision, God has committed to Jesus Christ, to declare unto the world, that all men, in believing what Christ says, may know what God's purpose concerning all men is. This Christ has declared. John v. 22. "For the Father

judgeth no man; but has committed all JUDGMENT to the Son, that all men should honour the Son, even as they honour the Father." In believing what Christ declares the JUDGMENT of this world is, we believe what God's *decision* is concerning them, and thus men honour the Son as they honour the Father, who appointed him to bring forth JUDGMENT unto truth, and victory.

From the prophecies, and the records of the apostles, we have reason to believe that the JUDGMENT of God according to truth, is in favor of all mankind, and not against them. Isaiah says, chap. xlii. 3, 4. "A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth JUDGMENT unto truth. He shall not fail, nor be discouraged, till he have set JUDGMENT in the earth; and the isles shall wait for his law." Whoever reads these two prophecies concerning the JUDGMENT which Christ should bring forth, unto truth, and which he should set in the earth, may at once see, that it is in favor of men, and not against them; for in consequence of this, it said, "And the isles shall wait for his law;" this is the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death. Matthew has quoted the first of these prophecies, and explains JUDGMENT in favor of the gentiles. Matth. xii. 18, 19, 20, 21. "I have put my spirit upon him, and he shall shew JUDGMENT to the gentiles. A bruised reed shall he not break, and smoaking flax shall he not quench, till he send forth JUDGMENT unto victory, and in his NAME shall the gentiles trust." No man can trust, or put confidence in a king, who would decide against him; but if he decides in his favor, he is in every thing encouraged to place unlimited confidence in him. Men are generally taught that God and Christ have, or will, give JUDGMENT against them, and they of course, dare not put their trust in them.

The JUDGMENT of this world, which Christ came

to set in the earth. that the isles may be encouraged to trust in him, and wait for his law, is one of the six principles of the doctrine which Christ was sent to preach to mankind; and in Heb. vi. 2, is called, "ETERNAL JUDGMENT," because it is a *decision* made by our Creator, which shall stand forever; and which man can never alter or make void.

The greatest dispute, and which has been of the worst consequence to men, is upon this one point; *What has God made men for? How will it come out with them all at last?* These two questions men have not yet decided, nor can they ever do it. God himself must decide, and Christ declare the DECISION. Men have decided in various ways, and this variety of *decisions*, or *judgments*, has divided them into sects and parties; as they are attached to such individuals as have *judged* or decided what God will do with the creatures he has made.

The JUDGMENT of the *Jews* is, that God loves them, and hates all but that nation. The *philosophers* have decided, or judged, that when men die, that is an eternal end of them. The *Sadducees* decided in the same way. The priests of idols have *judged*, that all who obey the gods, will in another world, dwell with them forever; and all who donot obey, will be sent to the abodes of *Pluto*, the god of their imaginary hell; some to be tormented for a while, and then be delivered, and others to be tortured eternally, by floating in liquid fire, without any hope of release. Mahommet judged the world in the same way; and supposed there were seven hells, where the punishment would be according to the crimes committed. The seventh, and *hottest hell*, he judged, would be for hypocrites of all religions.

The Catholics have decided in the same way, with a little variation from the pagans and Mahommet; and almost all sects and denominations have concluded to abide by the judgment of the pagan priests, and Mahommet; which is, that the greater part of

men will be eternally miserable. I conclude the *friends* or Quakers, have disowned this decision; and some of the people called *Christians*, while other of that sect abide the judgment of the pagan priests. There are a few in Philadelphia, who disown this JUDGMENT, and conclude, that all who die in their sins, perish as the beasts, and will never see a resurrection. There is one class of Christians, or believers in Christ, who disown this *decision*, in every particular; believing, that God never made men that they should be in a worse state than the present. These are called UNIVERSALISTS, and by many are thought undeserving even the name of Christians or good men, because they believe that the JUDGMENT of this world is in favor of ALL the children of men.

Having given this general idea of this world, as to the JUDGMENT of men concerning themselves, and others, we will now shew what is meant by the JUDGMENT of this world, as passed by our Creator, and declared by Jesus Christ, whom he has sent to bring forth JUDGMENT unto victory, that the Gentiles may trust in his name. After the Saviour of the world had said, "Now is the JUDGMENT of this world," &c. he gave them to understand, that he had come to give them LIGHT upon this subject, and directs them to attend to his instructions, by saying (chap. xii. 35, 36) "Yet a little while is the LIGHT with you. Walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be children of light." In the last part of the chapter, he tells them plainly what is meant by the JUDGMENT of this world, which is thus recorded, ver. 46—50. "I am come a LIGHT into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and beli ve not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath

one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatever I speak therefore, even as the Father said unto me, so I speak."

Here observe, first Christ says he is come a LIGHT into the world, that whosoever believeth on him, should not abide in darkness;—meaning that he had come to teach men what the judgment of this world is; and that all who believe his testimony shall always be certain what God has decided concerning all men. Second, he says, if men do not believe his word, he shall not *decide* the matter concerning them; because he was not sent to *judge* the world, but to *save* the world. From this we may rationally conclude, that God has DECIDED that the world shall be saved; for if God had *decided* that the world should be destroyed, he would have sent a *destroyer*, and not a *Saviour*. He says that the word he has spoken shall judge, or decide, as it respects the unbeliever.

Jesus further declares that God commanded him to declare what he will do, and says; "I know that his commandment is LIFE EVERLASTING." God commanded him to tell the world, that he had decided in their favor, and that he would give them everlasting life, and as a proof of his thus JUDGING, he sent his Son to save the world from sin and death, that they might live for ever to enjoy the riches of his grace which reigns through righteousness unto eternal life by Jesus Christ our Lord. "This is the Judge that ends the strife, where wit and reason fails." This DECISION will triumph over all the DECISIONS of men: as it is in harmony with the nature of God; his dealings with men here; and is according to the declarations of scripture, which say, "Justice and JUDGMENT are the habitation of thy

throne; mercy and truth go before thy face. Blessed is the people that know the joyful sound."

Every man that believes the testimony of Jesus, will be satisfied that he has declared the merciful and righteous JUDGMENT of God; which is not against the world, but in their favor; and may with propriety sing of mercy and JUDGMENT, as subjects of the greatest joy. Jesus said, that the Spirit should "reprove the world of sin, and of righteousness, and of JUDGMENT. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of JUDGMENT, because the prince of this world is judged." According to modern principles, if the world should believe that Christ is their Saviour, they would believe a lie; but if the world sin in not believing him the Saviour of the world, then he is the Saviour of the world before they believe it; for believing never makes any thing true; as it must be true before we believe, or it will not be true when we believe. That spirit which reproves the world of sin, for not believing what Christ has said, reproves them of JUDGMENT, because the prince of this world is judged. If JUDGMENT is given against the "prince of this world," as it certainly is; then men are wrong in believing that God's JUDGMENT is against them, because it is against their enemy, even Satan, the prince of this world. If God has decided against our enemy, it is wrong to think he will decide against men whom he loves, and means to deliver from all his and their foes. Let us therefore remember that God has *decided*, that all men shall have eternal life, and as a proof of it, has sent his Son to save the world, and give them life everlasting.

II. *We will now shew what is meant by casting out the prince of this world.*

In this proposition are two things; 1. *The prince of this world;* 2. *The meaning of his being cast out.*

This word *Prince*, is used several times in the

New Testament, and applied to the enemy of God and men. Matth. ix. 34. "But the pharisees said, he casteth out devils, through the PRINCE of the devils." Mark iii. 22. "And the scribes which came down from Jerusalem, said, he hath *Beelzebub*, and by the PRINCE of the devils casteth he out devils" John xiv. 30. "For the PRINCE of this world cometh, and hath nothing in me." chap. xvi. 11. "Of JUDGMENT, because the PRINCE of this world is judged." Eph. ii. 2. "Wherein in times past ye walked according to the course of this world, according to the PRINCE of the power of the air, the *spirit* that now worketh in the children of disobedience."

Two things are evident from these quotations—1st, That the Jews supposed there were many devils, and that there was one, who was PRINCE OR KING over all others. This PRINCE they called *Beelzebub*, an idol, the god of Ekron. All this is a fable which the Jews then believed, and which almost all nations are turned unto at this day.

2d. The PRINCE of this world is described by Paul, and is said to be the *spirit* that "worketh in the children of disobedience." This is the real devil, or Satan, mentioned in the Scriptures. This spirit is in all who rebel against God, who is a spirit, and good to all. John has described this spirit, in its source, and in its variety of operations. Rev. xvi. 12. 13, 14. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the DRAGON, and out of the mouth of the BEAST, and out of the mouth of the false PROPHET. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty And he gathered them together into a place, called in the Hebrew tongue ARMAGEDDON." This word signi-

hes, "*The mountain of Meggido, the mountain of the Gospel;* from *Ar*, a *mountain;* and *hagged*, *I proclaim, I reveal.* [See Calmut.]

The Dragon, mentioned here, is the same as the *Devil*, or *Prince* of this world. Rev. 20, 2. "And he laid hold on the Dragon, that old Serpent, which is the *Devil*, and *Satan.* The beast, means a cruel power exercised over many by a few, or wicked *monarchies.* The false prophet, means, that kind of religion which is of the same nature of the *beast* and *dragon.* These three things, are the fountain of the evils now in the world. From these three, came out three *unclean* spirits like froge, that can live in the air or water. These are the spirits of Devils, that kings and the whole earth have received, in a greater or less degree. A wicked spirit in men, led to a wicked *government*, and a wicked government invented a wicked *religion.* This the kings of the earth first received, and then the people under their controul. These three unclean spirits of Devils, have led men to deceive each other; to sin against God, and hate one another, and destroy men, women and children by millions, in the name God, by "order of government," and for the supposed honor of "*the religion they profess*" This must suffice for a description of the prince of this world.

2. *We will now shew what is meant by casting out the prince of this world*

Four different words are used to explain this particular; all these together will show us what is meant by casting out the prince of this world. 1 "*Cast out.*" 2. "*Cast down.*" 3. "*Falling like lightning.*" 4. "*Destroy.*" Here are the scriptures where these four words are used. John xii 31. "Now shall the *prince* of this world be *be cast out.*" Rev. xii. 9. And the great Dragon, was *cast out*, that old Serpent, called the Devil, and Satan, which deceiveth the *whole world;* he was *cast out* into the earth, and his angels were *cast out* with him." ver.

10. "For the accuser of our brethren is *cast down*, which accused them before our God day and night." Luke x. 18. And he said unto them, I beheld Satan as lightning *fall from Heaven.*" Heb. ii. 14. "That through death he might destroy him that had the power of death, that is the Devil." Taking all these testimonies together, the amount of all is, that Jesus meant we should believe that Satan should be eternally destroyed, and all deceived by this spirit of rebellion, restored to the favor of God and each other; as the works of the Devil are to be destroyed, and him that did the work. All things from *Satan*, the *beast*, and the *false prophet*, are to be cast out, or destroyed together.

These unclean spirits like frogs, or spirits of Devils, are to be gathered in one place (ARMAGEDDON) to be destroyed and not the people deceived by them. This is plain from two places of Scripture, Dan. vii. 11. "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the BEAST was slain, and his body destroyed, and given to the burning flame." This is the same BEAST that one of the unclean spirits came out of. This is to be done in a future judgment of the great whore which sat on this scarlet coloured beast. It is the *beast* that is to be burned, and not the people. This same subject is explained by Paul, in 2. Thes. ii. 3, 4, 6, 7, 8, 9, 10. "Let no man deceive you, by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. And now ye know what withholdeth, that he might be revealed in his time.—And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming: whose coming is after the working of Satan, with all pow-

er, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Every one who compares this prophecy with the one in Daniel, may see that the same subject is meant here, and that the "*man of sin*," "*the mystery of iniquity*," the one "*shewing himself that he is God*," "*that wicked*," "whose coming is after the working of Satan," that all this means the same as casting out the Prince of this world, or destroying him which has the power of death, which is the Devil. The passage in Rev. xvi. means the same. All this is to be destroyed in Armageddon, the mountain of the Gospel; or be consumed with the spirit of Christ's mouth, and destroyed with the brightness of his appearing.—The doctrine of Christ, and the spirit of God ruling in the hearts of all men, will bring to an end all opposition, so that all will be reconciled to God, who will then be ALL in ALL!!

III. *We come now to show how Christ being lifted up from the earth, will draw all men unto him.*

If judgment is given in favor of ALL men, or if God our Creator has *decided* that all shall have eternal life, and if the spirits like frogs, which have deceived kings and the whole world; if all these are to be destroyed, so that no evil can exist, it follows of course, that all must be gathered to Christ, as there can be no other for men to be *drawn* unto.

By the lifting up of the Son of man, is meant the manner in which he died, being hung on a tree.—"When ye have lifted up the Son of man, ye shall know that I am he." Christ on the cross, blotted out the hand writing of ordinances that was against mankind, Col. ii 14, 15. "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. And, having spoiled principalities and powers, he made a shew of them openly, triumphing

over them in it." On the cross, Jesus gained the victory over every thing against mankind; and all contrary to their eternal salvation, and thus laid the foundation to draw all men unto him. On the cross, when lifted up, he laid a foundation for the union of *Jews* and *Gentiles* to make both one, and to reconcile all to God. Eph. II. 14. 15, 16. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain one new man, *so* making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh."

Every reader may see why Christ was lifted up on the cross, and from that to the throne. This Paul hath shewn us. On the CROSS he broke down the middle wall of partition, between Jew and Gentile. On the CROSS he laid the foundation for reconciling Jews and Gentiles to God, and each other, making of the two one new man, and so making peace. This Paul has mentioned in Col. I. 20. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." These places shew us plainly, what is meant by lifting up the Son of man.

We will now shew what is meant by his drawing all men unto him. In the most extensive sense, it means saving all men, that every man may be presented perfect in Christ Jesus. To DRAW, means to teach in such a manner, as to lead others to conform to the mind of the teacher. Paul told the Elders at Ephesus, that from among themselves would arise men, speaking perverse things to draw away disciples. This means, that they would endeavor to influence others to believe their *doctrines*, receive their *spirit*, and imitate their *example*.

Jesus has given this meaning of the word DRAW; John VI. 44, 45. "No man can come to me, except the Father which hath sent me DRAW him; and I will raise him up at the last day. It is written in the prophets, and they shall be ALL taught of God. Every man, therefore that hath heard and learned of the Father cometh unto me." This *drawing* and *teaching* mean the same thing. Christ also says, ver. 65, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Jesus in the text. tells us of the extent of this drawing; that it shall include all men.

That the eternal salvation of ALL men is intended by their being *drawn* to Christ, is certain from the following declarations Gen. XLIX. 10 "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gathering of the people be." That this means all men, is plain from Eph. i. 10 "That in the dispensation of the fulness of *times*, he might gather together in ONE, all things in Christ, both which are in heaven, and which are on earth, even in him." This is further confirmed, by what is recorded upon the same subject, in Rev. v. 13 "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."—Psal. LXXII. 17, 18, 19. "His NAME shall endure forever: his NAME shall be continued as long as the sun; and MEN shall be blessed in him; ALL NATIONS SHALL CALL HIM BLESSED. Blessed be the LORD GOD, the God of Israel, who only doeth wondrous things: and blessed be his glorious name forever; and let the WHOLE earth be filled with his glory. AMEN, and AMEN."

Order of events, until the Kingdoms of this world become the Kingdom of our Lord and his Christ. Being remarks on the 7th of Daniel. (Concluded from No. 1.)

(This part of remarks on Daniel seventh was omitted through mistake and is inserted in this number.)

The destruction of all earthly monarchies, founded on unjust principles, is declared by all the prophets, since the world began. Good men, for many hundred years past, have thought that wicked men are to be destroyed, whereas it is those principles which make men wicked, which are to be destroyed, that the people may all be saved in the day of the Lord. All this is plain from what is recorded in this chapter. ver. 9,—14.

"And I beheld till the thrones were cast down, and the ANCIENT of DAYS did sit whose garments were white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him! thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

"I beheld them, because of the voice of the great words which the horn spake; I beheld even till the BEAST was slain, his body destroyed, and given to the burning flame. As concerning the rest of the Beasts, they had their dominion taken away; yet their lives were prolonged for a season and time."

"I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the ANCIENT of DAYS, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that ALL people, nations, and languages, should serve him; his do-

minion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It is generally thought that the judgment mentioned here, is designed to destroy men, but we are told that the design of it is to destroy the BEAST, or cruel government exercised over men. The fourth beast is said to be the fourth kingdom on earth, exercised by the Romans, ver. 23. "Thus he said, the fourth BEAST shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." This is the government which has persecuted the saints from the days of the apostles to this day. The eleventh horn, means the Bishops of Rome, who have ever been at the head of persecution.

This JUDGMENT of the fourth beast is mentioned in Rev. xvii. 1, 3, "Come hither; I will shew thee the JUDGMENT of the great whore, that sitteth upon many waters. So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns," and a woman on him; this woman is the eleventh horn. The judgment is the same, for beast and woman shall go into perdition, ver. 8, this woman is Rome, ver. 13, "And the *woman* which thou sawest is that great City which reigneth over the kings of the earth."

The angel told Daniel the meaning of the whole vision in the following words. ver. 26, 27, 28. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting Kingdom, and ALL dominions shall serve and obey him. Hitherto is the end of the matter."

The following things are certain!

1. That all unjust and cruel governments of whatever name, are to have a final and eternal end.

2. It is true that the future JUDGMENT which is thought to come on the wicked in an other world, is only to fall on those governments, which have for ages past distressed mankind.

3. It is certain from this chapter, that after this JUDGMENT is over, all people, nations and languages will become the cheerful and happy subjects of Christ as he will then be the only one in authority on earth.

4. It is certain, that at that time wars will cease to the ends of the earth, and this peaceful time continue forever.

5. It is certain, that there will be no misery among men, after that time; because the angel said, "Hitherto is the end of the matter." If endless misery is to follow the JUDGMENT, this is far from being the end of the matter.

6. It is certain that wicked men are to be saved from their sins, and reconciled to God, to enjoy him and each other forever.

7. In consequence of this JUDGMENT on the Beast, this scripture will be fulfilled. Rev. xv. 4, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, for thy JUDGMENTS are made manifest." Even so, Amen.

An infallible rule for interpreting the Prophecies of the Scriptures.

Wherever the Scriptures are received, men generally believe them true; and the greater part acknowledge the same God, MEDIATOR, rule of life, and hope for immortality in the world to come. Notwithstanding all this they differ from each other, and

make the bible mean things entirely opposite; so that however different their doctrines, they go to the same book to prove them true.

This is owing to a wrong interpretation of the scriptures among some of the many scripture interpreters. The apostle Peter has given us an infallible rule for interpreting the prophecies, and we are always safe in attending to that rule. This rule is recorded in 2. Peter, i, 20, 21. "Knowing this first, that no prophecy of scripture is of any private interpretation; for the prophecy came not in old time by the will of men; but holy men of God, spake *as they were* moved by the Holy Ghost." According to this, every private interpretation of the prophecies, or every explanation which leaves out a part of men is false; for Peter says, the first thing to be known is, that every prophecy is to be interpreted, as having reference to all mankind, and not a part only. The apostle Peter brought this rule into view in a discourse to the Jews, recorded in Acts, iii. 21, "Whom the heavens must receive until the times of RESTITUTION of ALL things, which God hath spoken by the mouth of ALL his holy prophets since the world began." In this text, the apostle has at once declared, that God by ALL the prophets, from first to last, spake of the restitution of ALL things, or ALL men, and not a part of them. This was also noticed and explained to John by the angel on the Isle of Patmos. Rev. x. 7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." In chap. xi. 15, we have the account of this sounding, and what was then done. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever."

Every person ought to remember, that all the pro-

phecies when publickly interpreted, will come out in the end, that all are given to Christ; that all are to be redeemed by him; that all people, nations and tongues shall at last serve and obey him, world without end. According to this rule, all the prophecies are easy to be understood. Here are a few, among the many. Gen. iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heal." This means the complete destruction of Satan and the full and eternal deliverance of all men from his power, Heb. ii. 14, 15, "Forasmuch then as the children are partakers of flesh and blood, he also. himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage." Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until SHILOH come, and unto him shall the *gathering* of the people be." This has no private interpretation belonging to it. The New Testament gives it a public interpretation, shewing that it includes all men in the end. John xi. 51, 52. "But being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God, that were scattered abroad." That this means all men, is plain from Eph. i. 10, "That in the dispensation of the fulness of times, he might gather together in ONE all things in Christ, both which are in heaven, and which are on earth, even in him." Without quoting any more *places of scripture* prophecies, of public interpretation, we will mention a few where the reader may find them, and profit by searching the Sciptures whether these things are so. Deut. xxxiii. 17, compared with Rev. vii. 9,—2. Samuel, xxiii. 3, 4. 5, compared with John viii. 12,—Psalms, ii. 8, com-

pared with John vi. 38, 39, 40, Psal. xxii. 27, 28, 39, 30, 31, compared with Rev. xv. 4. Psal. xlv 17, compared with Phil. ii. 9, 10, 11. Psal. lxxii, 8, 9, 11, 12, 14, compared with Rev. xi. 15. 1 Cor. xv. 24, 25, 26, 27, 28, Isa. xi. 10, compared with Rom. xiv. 9, 10, 11, 12. Isa. xxv. 6, 7, 8, 9, compared with John vi. 38, 1 Cor. xv. 54, Rev. vii. 17. Isa. xxvi. 19, 21, compared with Rev. xx. 13, 14.

Reader, compare the above quotations together, and say can all these admit of a public interpretation, and yet the greater part of mankind be eternally lost?—Consider what I say, "and the Lord give thee understanding in all things."

A Subject for illustration.

1. The rise of MONARCHY in the person of Nimrod.
2. The riches of MONARCHY in the person of Nebuchadnezzar.
3. The nature of MONARCHY in the person of Saul.
4. The glory of MONARCHY in the person of Solomon.
5. The curse of MONARCHY in the Kings of all the earth.
6. The decline of MONARCHY in the present situation of the Kingdoms of the nations.
7. The utter end of all earthly MONARCHIES, and the final triumph of the kingdom of God, in the person of Christ the Son of God and King of Israel, before whom all kings shall fall, and whose kingdom shall fill the whole earth, that all nations may call him blessed.

"Preaching that God will save all men, produces no reformation."

This is an objection with which I am almost daily reproached; and it is now time to reply. Those brethren with whom I was formerly more particularly connected, say, "There is now no reformation under your preaching, as heretofore. How can your doctrine be right?"

We will first enquire what a REFORMATION is. The word *reformed* is mentioned but once in the Bible, Lev. xxvi. 23, 24.

"And if ye will not be *reformed* by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." To reform here certainly means to turn to God by obedience to his commands.

The word REFORMATION is used but once in the New Testament, and has a meaning very different from the word *reformed* in Leveticus. Heb. ix. 10. "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of REFORMATION."

It is evident to every discerning person, that the word REFORMATION here does not mean what people generally understand by it. REFORMATION here means doing away the *faulty* law of Moses, by introducing the *faultless* law of Christ. In this reforming, all in Moses' law to be observed by all nations, was brought forward by Christ, and the apostles, and enjoined on all nations as a rule of faith and obedience until the times of restitution of all things spoken by all the prophets since the world began, Matthew, xxviii. 28.

Since that glorious REFORMATION was named by Christ and the apostles, many things have taken place in the world, which have and do bear the name of REFORMATION. Some of these we will notice.

When *John Wickliff* of England in the fourteenth century began to testify against the wickedness of the Catholic Clergy, to translate the Scriptures into the mother tongue, and when the knowledge of letters began to be received, this was called the dawn of the REFORMATION. When *John Huss* and *Jerome*, did the same, their success went by the same name. When *Luther* so far succeeded as to influence the Emperor of Germany, and the people, to throw off the pope's yoke, and consider Christ the head of the church; this, with the great increase of knowledge by Erasmus, and the art of printing, was called the glorious REFORMATION: and all engaged on that side have to this day been styled the *reformers*. From that day to this, every thing under the name of religion, which was supposed to come the nearest to the scriptures, has been considered a REFORMATION, or a new formation for the better.

Among the Presbyterians and Congregationalists, it is considered a REFORMATION, for people to own the covenant, join the church, and have their children sprinkled. Among the Baptists, a reformation means a professed conversion, being baptized, acknowedging publicly that *some* must go to heaven, and *many* to endless misery; being considered members of the church, of that "*Faith and order*;" holding to close communion, refusing to commune with any other sort of professors, and shutting all but themselves from the Lord's table, which they command and not the Lord.

Among the *Methodists*, it is considered a reformation, for the people to hear the ministers preach so *loud* and so *much* about eternal misery, as to believe, they shall go there unless they turn about, (that is, as I understand it,) desire to flee from the wrath to come, and seek salvation, have their names entered on a piece of paper, called the class paper, come to the communion; be received upon six months trial, to try to "*get religion*;" and six months more,

if they are not discouraged before the first term is out; make much noise in private meetings, or at least bear it from others: acknowledge the power of the Bishops, and praise the discipline, which generally varies once in four years, and hold to falling away.

All this is considered a glorious reformation, and the work of God; which they hope will spread through all the earth.

Among all sects, a REFORMATION means that which is most agreeable to the minds of those in the highest authority among them.

What have all these glorious REFORMATIONS produced in our country? They have increased the spirit of party, and widened the breach among those who are commanded to be of one heart. and one mind. These REFORMATIONS have divided people, whilst there is scarcely room for another division. We have now, in addition to the old division, *Baptists*, Regular Baptists, Close Communion Baptists, Open Communion Baptists, Unitarian Baptists. Free Will Antipedo Baptists; Six Principle Baptists, Restitution Baptists; Irregular Baptists; excommunicated Baptists; Methodists, reformed Methodists, divided Methodists, Quakers, Shaking Quakers, Christians, Anti-nomen Christians,—Christians who believe that when the wicked die, that is an end of them; Christians who believe the wicked will rise and then be struck out of existence; Christians who hold some will be eternally miserable. Christians, who do not believe in destruction, eternal misery, nor the salvation of all men. Christians who hold rolling upon the floor, screaming, &c. as a part of public worship; Pilgrims, Cochranites who hold all things common.

These things have come out of what has been called reformations in our country. In addition to all this, these reformations have produced missionary societies, as opposite to each other as the poles, and some of them as cold at the extremes. With all this division, may be added, Trinitarianism, Unitarianism,

Calvinism, Arminianism, Socinianism, Freewillism, with which the different sects reproach each other as the enemies of God, and as a certain prelude to their destruction.

In the midst of all these opposites produced by what is called REFORMATION, they are generally agreed in two things, one is that a few will be saved and the greater part will be eternally miserable. either by God's appointment or their own *choice*. Holding alike in this, leads them to agree in one thing more, viz. to represent those who believe in the salvation of all men, as the most wicked class of people in the country.

1. They consider the doctrine the worst, as it shews the Lord good to ALL as the scripture says, when they say he is good only to SOME. 2. The preachers they generally agree are the worst of men holding to and preaching "*licentious doctrine.*" (This was agreed upon by Elder *Hux*, and several of the Christian preachers in Portsmouth, about two years ago.) Many of the sects call these preachers, the devil's Ministers, preaching damnable doctrines, the doctrines of devils, crying peace.where there is no peace, daubing with untempered morter, and sewing pillars to all arm holes. One clergyman in New-York, has called that society, one of the strong holds of Satan.

3. The people who believe in the love of God to all, are generally represented as drunkards, and the worst of all; though there are as many or more of that profession in authority by the choice of the people, who believe as Dr. Franklin did, that God would save all he made, as of any other order, in proportion to the number of people.

According to the above desrciption of REFORMATION in our country, with pleasure I acknowledge, that preaching the Salvation of all men has never produced such A REFORMATION; even envy, strife, division, confusion, and every evil work. That preaching the salvation of all men through Jesus the Saviour

of the world, leads to such a reformation as Paul has mentioned in Heb. ix. 10, can be proved to every candid mind.

1. The REFORMATION which Paul described, declares God to be *one person*, and not three in one, Heb. i. 3, "The express image of his *person*." 1. Tim. ii. 5. "For there is ONE GOD, and one Mediator between God and man.

2. The *reformation* Paul mentions, shews that God is the God of the Jews and Gentiles, and that his love extends to all men, Rom iii. 20, "Is he the God of the Jews only? Is he not also of the Gentiles? Yes of the Gentiles also; Seeing it is ONE God, which shall justify the circumcision by faith, and the uncircumcision through faith." chap. v. 8, "But God commendeth his LOVE towards us, in that while we were yet sinners, Christ died for us." John iv. 10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." See chap. ii. 2.

3d. The REFORMATION Paul described, declares, that God in love to the world gave his Son to save them all from sin and mortality. Christ is emphatically called the Saviour of the world, John iv. 42, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the SAVIOUR OF THE WORLD." 1 John iv. 14, "And we have seen, and do testify, that the Father sent the Son to be the SAVIOUR OF THE WORLD." John 3. 17. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved"

4 The new Testament *reformation* is designed to bring all to the knowledge of God, Christ, and that truth which is salvation John xvii, 3, "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent, 1 Tim. 2, 4, "Who will have all men to be saved and come to

the knowledge of the truth." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

5. The New Testament *reformation* is designed to make an utter end of all sin. John i. 29, "Behold the Lamb of God, which taketh away the sin of the world" Heb. ix. 26. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

6. The design of this *reformation* is to destroy all party distinctions among the nations of the earth, that they may be all one in Christ, and place in all that image in which men were created. Col. iii. 10, 11, "And have put on the new *man*, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision *nor* uncircumcision Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in ALL." This was true in the believing Colossians, and that it is to be as certain to all as to them, is plain from chap. i. 20. "And (having made peace through the death of his cross) by him to reconcile ALL things unto himself, by him I say, whether they be things in earth or things in heaven."

7. This reformation is designed to unite all people in one body under Christ the head of every man, unto whom all are in the end to be gathered in love, peace, and joy forever. John, xi. 52, "But that also he should gather together in one the children of God that were scattered abroad." Eph. ii. 16, "And that he might reconcile both in one body, (Jews and Gentiles) by the cross, for to make in himself of twain one new man, so making peace." Chap. i. 10, "That in the dispensation of the fulness of times, he might gather together in ONE all things in Christ, both which are in heaven, and which are on earth, *even* in him."

8. Another thing designed by this glorious *refomation* is, to destroy death, and make all men immor-

tal, and holy forever. This Paul has abundantly proved. 1 Cor. xv. 21, 22. 26, 53, 54, 55, "For since by man came death, by man came also the resurrection of the dead, for as in Adam ALL die, even so in Christ shall be made alive. The last enemy that shall be destroyed is death. And the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortallity, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O Death! where is thy sting? O grave, where is thy victory?"

9. The last of all the glory designed by this *reformation* is, to bring out at last, that where sin abounded, grace should much more abound. (Rom. v. 21) "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

There is certainly no other preaching but that which includes in the end the salvation of all that can possibly be in harmony with this *reformation* mentioned by Paul. Therefore to preach the salvation of all, must lead to the knowledge of the true God, the true Saviour, to his goodness which leads to repentance towards God, and faith in Christ. This kind of preaching leads to love among ourselves and to wish well to all, as the heirs of the same salvation. This leads to submission, obedience, patience in tribulation, and to reconciliation, even in death, and to hope for eternal life, through him who came to seek and save that which was lost; and to rejoice in hope of glory, honor, immortality, and eternal life.

MAN'S RELATION TO GOD.

1. He is God's creature, Gen. i. 27. "So God created man in his own image, in the image of God created he him; male and female created he them."

The following things are said of men as God's creatures.

1. That the gospel was to be preached, and is preached to every *creature;* every man. Mark, xvi. 15. "Go ye into all the world and preach the gospel to every CREATURE, Col. i. 25. "The gospel which ye have heard, and which was preached to every *creature* under heaven."

2. All God's *creatures* are originally *good.* 1. Tim. iv. 4. "For every CREATURE of God is good." Acts, x. 28. "But God hath shewed me that I should not call *any man* common or unclean."

3. Christ is a sample of what every man will be in the end; the first born of every CREATURE. Col. i. 15 "Who is the image of the invisible God, the First born of every CREATURE."

4. The *creature,* man, is a subject of hope in death, being in death the Lord's to be raised immortal. Rom. viii. 20, "For the CREATURE was made subject to vanity, not willingly, but by reason of him, (God) who hath subjected the same in hope; because the CREATURE itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

5. The time is to come, when every CREATURE, preached to; every CREATURE which Christ is the first born of; every *creature* made subject to vanity or death; when every *creature* in heaven, earth, sea, and all in them shall sound eternal praises to God, and the Lamb. Rev. v. 13.

2. Man is God's offspring, or child. Acts, xvii. 28, "For we are also his offspring. Forasmuch then as we are his offspring, &c." Offspring means children. Isa. xliv. 3. "I will pour my spirit upon thy seed,

and my blessing upon thine offspring." As all men are God's offspring or children, God is their Father, even the Father of their spirits. Heb. xii. 9. "Shall we not much rather be in subjection to the *Father of Spirits*, and live? Lest some should say; "God is only the Father of the spirits of saints or believers, we will prove that he is the Father of the spirts of all men." Numb. xvi. 22 "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" Numb. xxvii. 16, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation."

3. Man receives his life first from God, and afterwards lives in God his life. Acts, xvii. 25. "Seeing he giveth to all *life*, and breath, and all things." ver. 28. "For in him we *live*, and move, and have our being."

4. Man is himself the work of the Spirit of God. Job. xxxiii. 4. "For the Spirit of God hath made me, and the breath of the Almighty hath given me life."

5. Man is the object of God's love. Job. vii. 17. "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" John. iii. 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Rom. v. 8. "But God commendeth his *love* towards us, in that while we were yet sinners, Christ died for us."

6. Man stands in such a relation to God, that he will never suffer him to lose his being; by remaining always wroth. Isa, lvii. 16, "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made."

7. All men are God's and are given to Christ, that he may give them all eternal life. Ezek. xviii. 4. "Behold all souls are mine." John, xvii. 10. "And

all mine are thine, and thine are mine and I am glorified in them." ver. 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

Reader, can all this be true, and one of the sons of Adam eternally lost? It surely cannot, cannot be.

"Impossible! for thine own hands
Have tied our souls so fast to thee;
And in thy book the promise stands
That where thou art thy sons must be."

Elder Moses How's *Sermon.*

Delivered in Boston, Sept. 17, 1819, from 2d Pet. iii. 9. "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

He noticed three particulars;

1. The perishing state men are in.
2. That it is not God's will that any should perish.
3. That it is his will that all should come to repentance.

In attending to his first particular, he stated that as men were sinners, and mortal, if nothing is done for them more than what they receive here, they must perish of course; as Paul said, "If the dead rise not, then they that are fallen asleep in Christ, are perished." "*This witness is true.*"

In attending to his second particular, he brought several scriptural arguments, to prove that it was not God's *will* that any should perish; such as the following:

1. From God's love to the world, in giving his

Son, that whosoever believeth on him, should not perish, but have everlasting life; and that God sent not his Son into the world to condemn the world, but that the world through him might be saved. That Christ was the propitiation for the sins of the whole world; and if it was God's will that any should perish, he would never have given him to be such a propitiation.

2. From this, that it was God's *will* that all should be saved; which he proved from 1st Tim. ii. 4, "Who WILL have all men to be saved, and come to the knowledge of the truth; for there is one God, and one MEDIATOR between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

3. From this, that the gospel of salvation was sent to every creature, which would not have been sent, if it was God's *will* that any should perish.

4. From this, that God's spirit was poured out upon all flesh; and that by it, the world is reproved of sin, righteousness and judgment. This he said would not have been done, if it was God's *will* that any should perish.

5. From this, that it was the desire of all good people that all might be saved, and they would not have that *desire* if it was God's will that any man should perish.

6. He proved it was not God's will that any should perish, from that *good will* which Christ's ministers have for all, and their desire for their salvation manifested in preaching to them, praying for them, and giving up all to preach to them that they might be saved.

In attending to his third proposition, he stated that it was God's *will* that men should come to repentance.

Who could think that a man who preaches in this manner can believe that multitudes will perish, or be eternally miserable? This the preacher professes to believe; and after all such preaching, he told his

hearers that many would be miserable forever, though it was not God's *will* that any should perish, and his *will* that all should be saved and come to the knowledge of the truth. How can such a preacher pray, "*Thy will be done on earth*;" when he does not believe it shall ever be done.

The difficulty with the preacher is this; he does not know what God's will is; had he known this, he would not have told his hearers that God's will could fail. God's *will* means his purpose, or what he determines shall certainly be done, it being the standard, by which he does all things. Eph. i. 11. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own *will*."

According to the latter part of the brother's discourse God works according to man's *will* and not his own, as he preached that many will be lost though God's will is that all shall be saved. To give the preacher a lesson upon the *will* of God, that he may learn what it is, he is requested to read and understand the following scriptures. Deut. xxxiii. 16. "And for the *good will* of him that dwelt in the bush." Luke ii. 14. "*Good will towards men*." Dan. iv. 34. "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him what doest thou?" Matth. vi 10. "Thy *will* be done in earth." John, vi. 38. 39. "For I came down from heaven, not to do mine own will, but the *will* of him that sent me. And this is the Father's *will* which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." Eph. i. 5. "Having predestinated us unto the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his *will*." Col. i. 9, "And to desire that ye might be filled with the knowledge of his *will* in all wisdom and spiritual understanding." James i. 18. "Of his own *will* begat he us with the

word of truth, that we should be a kind of first fruits of his creatures." 1 John v. 14. "And this is the confidence that we have in him, that if we ask any thing according to his *will*, he heareth us." Rev. xvii. 17. "For God hath put in their hearts to fulfil his *will* and to agree, and give their kingdom unto the beasts, until the words of God shall be fulfilled."

The preacher, and every reader is requested to examine God's WILL according to the above scriptures, and then judge whether one can be lost, if God's WILL is done in earth as it is in heaven.

HELL.

Notwithstanding all the variety of opinions among people concerning what HELL means in the Scriptures, it is certain that the best Scripture writers, in their first meaning of the subject, give a very different description of it, from what is commonly received. The following is from Calmut.

"HELL, *Infernus*; Heb. *Scheol*. This word often signifies the *grave*, a *depth* under the earth, where the BODIES of the dead rest. *Sepulchrum*. Jacob says, he shall go down into the *grave* or *hell*," Gen. xxxvii. 35. Korah, Dathan, and Abiram, were swallowed up by the earth, and descended quick into HELL: that is, they were buried alive, Numb. xvi. 30, 38. "Thou wilt not leave my soul in HELL," says the Psalmist, 16, 10, "thou wilt not suffer my body to putrify in the *grave*."

That this is the meaning of the word in Scripture, is plain from the following, Deut. xxxii. 22, "For a fire is kindled in anger, and shall burn unto the lowest HELL, and shall consume the earth with her increase." Psal. xvi. 10, "For thou wilt not leave my soul in HELL, neither suffer thine holy One to see corruption." Isa. xiv. 9. "HELL from beneath is moved for thee, to meet thee at thy coming; it stirreth up

the dead for thee even all the chief ones of the earth." "Thy pomp is brought down to the *grave*, and the noise of thy viols; the worm is spread under thee, and the worms cover thee."

In this place, Nebuchadnezzar, called *Lucifer*, is described as disturbing the dead, when he was buried. What is called HELL in ver. 9, is in ver. 11, called the *grave*. So that HELL certainly means the *grave*.

CRUDEN declares the following, "HELL, in Hebrew Scheol, this word most commonly signifies the *grave*, or the place, or state of the dead." "Thou wilt not leave my soul in hell; Thou wilt not suffer my body to putrify in the grave." Jesus Christ gives this as the meaning of HELL, Matth. xvi. 18. "And upon this rock will I build my church, and the gates of HELL shall not prevail against it." This, in connexion with other places, appears to be the meaning;—"Though I descend to the very gates of death, and die seemingly like any other man, yet death shall not prevail against me, for it is not possible that I should be holden of it; but as I descend into the earth, so I shall ascend up into heaven; this shall be the foundation of my follower's hopes; and as I arise so shall they arise; the gates of HELL or the *grave*, shall not shut up, confine, or prevail over, my *person*, my *doctrine*, or my *people*."

This meaning of HELL is the same in Rev. xx. 13, 14. "And *death* and HELL delivered up their dead which were in them." HELL here evidently contained the dead, which is the *grave*.

In future numbers we design to give a more general idea of this subject, tha our readers, may distinguish between the HELL mentioned in the bible and that invented by men.

A kind of Foretelling.

From the present appearance of things, we may reasonably conclude that many denominations of people, who have for years been at variance: will before long unite all their forces against one order of people, called Universalists. Two reasons are given for this, 1. The different orders of people called religious, agree in many things, and differ in a few. They generally agree in a professed belief of the Trinity; that Christ is the Creator; in total depravity, articles, creeds, covenants, confessions of faith, disciplines, &c. and in endles misery, either by God's appointment or their own choice.

2. The people called Universalists, generally disown these things. A very few profess to believe the *Trinity;* Some talk of future punishment; but a considerable number have given it up, believing "the righteous shall be recompensed in the earth, much more the wicked and the sinner." I do not know of many who believe in a punishment after death, or a state of purgation.

From this view of the subject, we may conclude, that the advocates for the fragments of the old *Pagan Mythology*, will ere long unite all their forces against a doctrine calculated to overthrow their systems, as the sun is in its nature calculated to overpower all lesser luminaries.

Spirited exertions are made at this time on both sides. The *Episcopalians* and *Methodist Episcopalians,* are endeavouring to establish the form of government, which once from Rome triumphed over the world; a Bishop government. The Congregationalists, Baptists, &c. are erecting religious schools; raising money from all quarters to make ministers, &c. The Universalists are preaching, writing and publishing newspapers, pamphlets, &c. and from the whole, there is no small stir about that way.

The Baptists in Boston publish a Magazine once

in three months, and a small paper every week, called the "*Christian Watchman.*" The Universalists publish a paper of the same size every week, called the "UNIVERSALIST MAGAZINE." Besides this, there is the *Recorder*, the "*Christian Disciple*," the *Panoplist*, and tracts, almost innumerable, hymn books, and ballads.

Printing the Scriptures in so many languages, as it now is, lays a foundation, for men hereafter to know that salvation which God designs for ALL MEN.

Mr. Channing's Sermon, and Mr. Stuart's Letters.

Mr. Channing's Sermon on one God, one Mediator &c. is the best I have ever read upon the subject. What he has written, agrees with the language of heaven and earth; with the voice of all creation; the voice of the prophets; the testimony of Jesus, and his apostles; and is in harmony with that reason which God has given to men, which being from God is such as to agree with the original, as God has said to sinful men, "*Come let us reason together.*"

Mr. Stuart has written as he has, (in my view) for want of better information. Sometimes he considers Christ to be God, and sometimes the Son of God; and to me, he on the whole makes out two Gods, and then says there is but one. He appears to be honest and confused. His letters to me are a *drag net*, which has brought down the contentions of *councils*, *churches* and *individuals*, for a course of sixteen hundred years. His book may perplex many, but is not calculated to enlighten the ignorant. After all said, this remains true. "There is one God, and one Mediator between God and men, the man Christ Jesus."

To Agents and Subscribers.

This number completes one year. Those who have not yet sent on money according to the proposals, will confer a great favor, by sending it by Mail, or otherwise, as soon as is convenient.

A very considerable number have paid in advance, and have the thanks of the EDITOR.

The doctrine advocated in the Herald, is of all the most glorious to man, as it comes to ALL MEN, in all conditions, and is most certainly the doctrine recorded in the scriptures of truth, and witnessed by all creation, which shews the Lord good to all.

There has been no time since the salvation of all men was first preached in our country, that it spread with such rapidity as at the present time. Young men and old, are coming forward to preach it; and new Societies are continually forming in all directions; particularly in the *District* of *Maine*. An account of this will be given in the next number. Many in the south part of Massachusetts, in Rhode Island and Connecticut, are waiting to hear the word of life.

It is hoped that the friends of Universal truth, will feel bound to encourage the circulation of that doctrine, which is "good tidings of great joy to all people."

Subjects proposed for the next number. By request

The Covenants of promise, Eph. ii. 12. *The seven last plagues*. Rev. xv 1. *Mystery*. The NAIL in a sure place; and the nail in the sure place removed, Isa xxii. 23, 24, 25. The devil's doctrine; "*Ye shall not surely die;*" falsly applied to preaching salvation to ALL. Daubing with untempered mortar; and sewing pillows to armholes, Ezekiel xiii. chap. falsly applied to such as preach that all will be saved. ZENAS. a small pamphlet printed in New-York.—The Breaker. Mich. ii. 13.